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إن الدين عند الله الإسلام

The Review of Religions

Edited by GHULAM FARID MALIK, M. A.

Vol. XXXI JUNE, 1932 No. 6

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A globe-trotter who visited Qadian in November, last year; and stayed here for about 7 weeks. His article entitled "My Visit to Qadian" in our May issue will be read with great benefit by those westerners who are interested in Islam.—*Ed.*

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The

Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ISLAM AND THE LEAGUE OF NATIONS

BY CH. ZAFARULLAH KHAN, BARRISTER-AT-LAW,
M. L. C. (Punjab).

I propose in this article to explain briefly the Islamic conception of the State and the rules which Islam has laid down for the regulation of the relations between different States and for the settlement of disputes which may arise between two or more States.

It may be pointed out at the outset that the ideal laid down by Islam is the establishment of one central government for the whole of the world, so as to remove all causes of international friction and disputes. Under the Universal Islamic State, each country would be free to pursue its national aims and aspirations and would have complete autonomy in local affairs, yet would only be a unit in a larger whole. For the achievement of this ideal, however, Islam does not permit any agitation much less

any form of aggression. It leaves this ideal to be perfected by a process of slow and voluntary development and we can easily observe that the world is steadily progressing in that direction. Faster and yet faster means of communication have contracted the globe into a very small space indeed and have established quicker, more frequent and more intimate intercourse between the different members of the family of mankind. The spread of education, common ideals of culture and almost universal tolerance are strong factors which are accelerating the progress towards a state of affairs in which the different nations of mankind will be but units in a family of nations all submitting to the common control of a central authority. Like all ideals, however, this ideal is still hidden in the womb of the future and, therefore, Islam has made provisions for regulating the present state of affairs and I shall proceed immediately to give a brief sketch of these provisions.

We must first determine the Islamic conception of a State before we are able to proceed further to examine the rules laid down for the regulation of the relations between different States. Islam, like all other systems, contemplates in a State, the Sovereign and the subjects. The Sovereign is described as the Khalifa, that is to say the individual whom the people of a country elect for the protection and enforcement of their individual and national rights. Islam does not acknowledge any form of government other than a representative government. In describing the Islamic conception of Sovereign authority in a State, the Holy Quran uses the word '*amanat*' meaning trust, thus signifying that the Sovereign exercises powers that are entrusted to him by the people and that such powers are not assumed by him of his own will nor are they inherited by him as a birthright. This word alone significantly illustrates the nature and powers of an Islamic Sovereign or government. The Holy Quran does not speak of the right of government as something possessed by the Sovereign of which he confers the benefits upon the subjects, but as something conferred by the subjects upon the Sovereign to be exercised by him for the common good. For a full appreciation of the Islamic conception

of Sovereignty I may be permitted to quote the verse of the Holy Quran which, in brief but comprehensive terms, describes the nature and duties of the Sovereign and the subjects in a State. The verse is as follows:—

ان الله يامركم ان تؤدوا الامانات الى اهلها و اذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعما يعظكم به ان الله كان سميعاً بصيرا (النساء ع ٨)

That is to say, "God commands you to entrust the responsibility of government into hands that are worthy of it and those of you who are appointed in authority over others must exercise their powers in justice and equity; that with which God admonishes you is most excellent, verily He is the Hearing, the Seeing," (*IV : 58.*). In the first part of this verse the people are told that it lies with them to chose their rulers and that a ruler cannot be appointed over them, that is to say, Sovereignty is not hereditary and no individual is entitled to succeed to the position of Sovereign merely because he happens to be the son of a previous Sovereign. As a matter of fact, some of the earlier Khalifas went so far as to lay down that the son of a deceased Khalifa should not be elected immediately on the death of his father to succeed him as Khalifa, in as much as such a course would tend to establish the system of hereditary succession. The verse quoted above then goes on to define Sovereignty as a valuable trust and the people are admonished not to entrust it to a person who is not worthy of that trust, but to place the responsibility on the shoulders of one who would discharge it honestly and faithfully. The verse indicates that Sovereignty is a mere delegation of powers by the people for the purpose of enforcing and protecting certain rights which individuals cannot adequately enforce and protect. Sovereignty is, therefore, a trust and not in the nature of property. The rights which a Sovereign must safeguard are those of the community and do not attach to the person or the office of the Sovereign. The Sovereign must not abuse or misuse the powers with which he is invested and must reliquish the trust into the hands of the people at the time of his death without deterioration or diminution and for this purpose, he must be vigilant in safeguarding national and individual interests and rights and has no power to damage or surrender any portion of them. He and those whom

he sets in authority over the people are enjoined to discharge the respective duties of their offices justly and faithfully. The verse then indicates that the Muslims would forsake this mode of government and would, in imitation of other people revert to the monarchical and hereditary form of government but it reminds them that the admonition of God, namely, that the Muslims should always uphold the representative form of government, contains the most excellent advice. The concluding words of the verse indicate that God has enjoined this form of government upon the Muslims seeing the evils of other forms adopted by different nations and hearing the prayers of those who suffered under them.

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It will thus be seen that in the Islamic system, the Sovereign is regarded as the representative of the people and each Sovereign in turn is entrusted with his powers as the result of the approval of the people. A Khalifa is not, however, in the same position as the President of a republic. Unlike the President of a republic he holds office, not for a specified term of years but for life. In him is vested all the power and the authority of the State, but it is his duty to devote the whole of his time and his energies to the promotion of the welfare of his people and not to the seeking of any personal ends. The civil and the military authority of the State are to be employed by him for the welfare of the State and he is not permitted to use any portion of the money for the achievement of any personal objects. This principle is carried to such lengths that although the Khalifa can at times over-rule the advice of the majority of his councillors, he has no voice in fixing his own allowance. This must be done by his Advisory Council. On all important affairs of the State he is bound to take the advice of the Council, although on exceptional occasions the opinion of the people may be ascertained by means of a general referendum, so that any differences between the wishes of the people and the advice given by their representatives with regard to matters of special importance may come to his knowledge. He is conventionally bound to respect the advice tendered to him by the majority of his Council but as he is regarded as being above all

kinds of political partisanship and has no personal interests to serve, his own opinion is credited as being entirely impartial and influenced only by considerations relating to the welfare of his country and his people. Besides being primarily responsible for the welfare of the State, he possesses the ultimate power of decision in all matters relating to the State. He can, therefore, on special occasions and for reasons to be stated by him refuse to adopt the advice tendered to him. Being a Sovereign elected in accordance with the direct commands of the Deity as indicated in the verse quoted above, he is promised Divine guidance in all undertakings.

The Islamic Sovereign is thus absolute in the sense that he can ultimately over-ride the advice of his Council but his power is limited in the sense that he has no control over the Islamic Constitution by which he is bound and has no power to repeal or over-rule any portion of it. He is bound to consult the people either through their representatives or directly by means of a referendum and is bound to preserve the elective character of his own office. He is an elected ruler in the sense that under Divine guidance he is appointed to his office through the votes of the people, and may be described as a 'constitutional sovereign' in the sense that he cannot infringe any of the laws of constitution and is ordinarily expected to follow the advice tendered to him by the people through their representatives. On the other hand, he rules by virtue of a Divine Right in the sense that he cannot be removed from his office (unless he sets the Shariat *i.e.* Divine Law at defiance) and is promised Divine aid in the discharge of his duties and in the carrying out of his undertakings. The details as to the method of the election or nomination of the members of the Advisory Council and the appointment of the Governors and other officials etc., have been purposely omitted by Islam so that they may be developed according to the exigencies of the times.

Islam, therefore, enjoins a form of Government under which the best man of the nation is appointed as the Head of the State and has to devote the whole of his time and energies towards

the promotion of the welfare of the State. Those who have devoted time and attention to the study of the various forms of Government which have been in vogue during ancient and modern times, have unanimously declared that the form of Government above described is the one best fitted for the achievement of national ideals.

Islam does not, however, stop at merely prescribing the mode of electing the Head of the State. It goes on to describe the various duties of the Sovereign and the corresponding duties of the subject and it may not be out of place to indicate briefly the nature of those duties. The first duty imposed by Islam on a Government is that it is bound to care for and promote the moral and material welfare and interests of its subjects and is responsible for the security of their lives and homes and for the provision of the absolute necessaries of life for them. The Holy Prophet (on whom be peace and the blessings of God) says:

كلكم راع وكلكم مسئول عن رعيته الامام راع و مسئول عن رعيته والرجل راع فى اهله و مسئول عن رعيته والمراة راعية فى بيت زوجها و مسئول عن رعيتها والخادم راع فى مال سيده و مسئول عن رعيته (متفق عليه)

That is to say, "Everyone of you is in the position of a shepherd and is reponsible for the persons and things that are placed under his charge. The Sovereign is responsible and answerable for everyone of his subjects, every man is responsible and answerable for the members of his family, every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of his master that is in his charge." This shows that Islam regards the Sovereign as a shepherd who is put in charge of a flock and is bound to look after and protect the flock and provide for all its needs, for instance, to keep the sheep from straying, to guard them from the prowling wolf, to feed them, to house them, and to protect them from plagues and disease. Thus it is the duty of an Islamic State to secure its subjects against internal differences, disorders, disturbances and oppressions and to guard them against attacks from outside and to provide for all their intellectual and material needs. In particular, it is regarded as

the duty of an Islamic State to take steps that each of its subjects should be provided with the bare necessaries of life, for, in the absence of these, the very persons whom it is the duty of a State to protect, cannot remain alive. For this purpose, a census used to be taken under the early Khalifas in order to ascertain the condition of each subject of the State for the purpose, not of taxation, but of providing relief wherever it may be necessary. On the other hand, Islam strongly disapproves of idleness and sloth and people are encouraged to work for their living and are restrained from begging.

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The second duty of an Islamic State is to provide for the due administration of justice and detailed rules of evidence and procedure have been laid down for this purpose. In this connection it may be noted that the Islamic system of administration of justice does not recognize the institution of legal practitioners as it exists in modern countries. In the Islamic system, we have the *muftis*, or jurists, that is to say, men who have made a special study of the laws and whose duty it is to advise people with regard to their legal rights. These *muftis*, or jurists, must be appointed by the State and must have the power of giving advice specially conferred upon them. Any person who presumes to give legal advice in the absence of this special power conferred by the State is guilty of an offence and is liable to punishment. The opinion of a *mufti* carries weight with the *kazi* or judge according to the status or the attainments of the jurist, and when the principal jurists are unanimous on a point, the judge would be practically bound to follow their opinion but would technically still be at liberty to disregard it. The jurists might differ in their advice but they cannot range themselves on one side or the other as lawyers conducting a case on behalf of a particular party to a suit. Their function is only to deliver an opinion on the points submitted to them in order to enable the judge who has to pronounce a decision, to arrive at a correct conclusion.

Other duties of an Islamic State include provision for the defence of the country against invasion, promotion of national

health and education, maintenance of peace and order within its dominions, maintenance and improvement of means of communication, supervision of the morals of the people and provision for the financial help of people who are skilled in some art or craft but who have not the means wherewith to improve their opportunities.

Corresponding duties have also been laid on the subjects. For instance, the people must obey the Government even when its demands do not meet with their approval and should lend their full support and co-operation to it. With regard to private rights, however, the subjects and the Sovereign are on an equal footing and it is a cardinal doctrine of Islamic jurisprudence that in private disputes relating to civil rights between a citizen and the Khalifa, the Khalifa enjoys no special protection or privilege and when he appears in Court in the role of a party to a suit, no special mark of respect must be paid to him.

This brief sketch will enable us to visualize an Islamic State as a unit. Till the ideal of a Universal State is reached, there may be several Islamic and non-Islamic States in existence. Islamic laws can, however, be imposed only on Islamic States and therefore, when Islam goes on to make provision for the regulation of the relations between different States and for the settlement of any disputes that might arise between them it recognizes the fact that it can dictate only to those who are willing to submit to its authority. It would be open to non-Islamic States to adopt the rules laid down by Islam and to declare their submission to them but it is obvious that the matter must be left to their choice and can be made obligatory only in the case of Islamic States.

I may now proceed to ascertain in what manner Islam has attempted to regulate international or inter-state relations. One of the frequent causes of international disputes and quarrels lies in the covetousness with which privileges enjoyed by one nation are viewed by others and the attempts made by stronger nations to take undue advantage of their weaker neighbours.

In this connection, Islam lays down a principal, the adoption of which would remove all such causes of disputes and dissensions. The Holy Quran says :

ولا تمدن عينيك الى ما متعنا به ازواجاً منهم زهرة الحيوة الدنيا لنفتنهم فيه
و رزق ربك خير و ابقى (طه ع ٨)

" Do not lift your eyes to (covet) those worldly benefits which we have bestowed upon other nations for the purpose of trying them in their actions. That which your Lord has bestowed upon you, is best for you and most lasting " (*XX : 129*), meaning that things plundered from others cannot be of any lasting benefit and that a nation ought to devote its energies to developing to the fullest extent the talents and other natural advantages that God has bestowed upon it, rather than to scheming to deprive other nations of what has been bestowed upon them or what they have earned as the fruit of their labours.

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Another cause of international disputes lies in international dislikes and jealousies. For instance, one nation wrongs another and a peace is patched up at the time but the aggrieved nation continues to nurse a secret grudge against the aggressor and seeks to injure it or to take undue advantage of it and this again leads to wars and rapine.

Islam forbids this and enjoins truth and straight-forwardness even in diplomatic and international affairs. The Holy Quran says.

يا ايها الذين آمنوا كونوا قوامين لله شهداء بالقسط و لا يجرمنكم شنان قوم على
الا تعدلوا اعدلوا هو اقرب للتقوى واتقوا الله ان الله خبير بما تعملون (المائده ع ١٢)

" O, believers act uprightly in all matters for the sake of God and deal equitably with people; let not hatred of a people incite you to injustice : Act justly, for that is in acccord with righteousness. Make God your shield. He is aware of what you do," (*V : 8*). If people were to insist that statesmen and diplomats should set themselves as high a standard of truthfulness and integrity in public matters as is required from them

in private matters, a large number of misunderstandings that arise between different countries would be avoided.

Islam next teaches that agreements, conventions and treaties must be respected not only between the immediate parties thereto, but also between those who are allies of one or other of the parties. If treachery is apprehended from a State with whom a treaty has been concluded, it should not be attacked suddenly, nor should any undue advantage be taken of it. It must first be warned that as it has been guilty of a breach of faith, the treaty is at an end and that if it still persists in its treachery, war may be declared against it.

On the other hand, one means of promoting international peace is to be prepared to repel an attack so that a perfidious enemy may not be tempted to take advantage of the unpreparedness of a nation for its own defence. Islam, therefore, enjoins that a Muslim State should be ever ready to defend itself as there is always apprehension of war so long as there are different governments in different countries and a temptation should not be offered to other countries to make war upon it relying on its neglected defences. An Islamic army in a state of war is enjoined not to injure women, children, nurses, old men and those who lead lives devoted to the service of religion and it is permissible to kill only those who are combatants and are actually taking part in the fight. Quarter must in all cases be given and unnecessary damage should be avoided. Crops, trees and buildings must be spared unless their destruction is absolutely necessary for purposes of defence or in order to put the enemy out of action. Damage must not be caused, merely to weaken a nation after the war. Proposals for a truce or a peace should not be rejected on the supposition that the other side is acting dishonestly and only desires to gain time. So long as the dishonesty does not become apparent, such proposals should be favourably entertained. These instructions have been laid down in detail by the Holy Prophet (on whom be peace and the blessings of God) and I have omitted quotations from original texts out of considerations of space.

For the peaceful settlement of international disputes, Islam contemplates a combination which may actually be described as a League of Nations, invested with far greater powers than those possessed by the present League of Nations. The procedure for the settlement of such disputes is prescribed in the following verse of the Holy Quran :

و ان طائفتن من المومنين اقتتلوا فاصلحوا بينهما فان بغت احدا هما على الاخرى فقاتلوا التى تبغى حتى تفيء الى امر الله فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين۔ (الحجرات ع ۱)

"If two Moslem nations fall out, other Moslem nations should try to make peace between them but if one of them nevertheless attacks the other, then all must fight the former till it submits to this command of Allah and when it so submits, make peace between them and act with justice and equity, for God loves the just." (*XLIX : 9*).

The procedure laid down in this verse is that as soon as there are indications of disagreement between two States, the other States, instead of taking sides with one or the other, should at once call upon the two disputants to submit their differences to the arbitration of the other States. If the disputants agree, the dispute will be amicably settled. But if one of them refuses to make the submission or having made the submission, refuses to accept the award, the States who acted as arbitrators must combine for the purpose of compelling the recalcitrant State to submit to the award. If this procedure is adopted, the obdurate State is bound to make a speedy submission and in that event, the terms of peace must be settled by the arbitrators between the two original parties to the dispute. The arbitrators themselves must not become parties to the dispute and should not put forward any claims arising out of the conflict with the refractory State for that would lay the foundations of fresh disputes and dissensions. In settling the terms of peace between the belligerent States, care must be taken that the terms arrived at are just and equitable with reference to the merits of the dispute and the arbitrators must not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin to quarrel, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them.

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Another source of international friction is provided by the tendency of stronger nations to take advantage of a nation that has been vanquished in an armed struggle to impose onerous conditions of peace upon it which have very little relation to the original dispute between the belligerent nations and which are in the nature of a penalty or a fine.

Another fruitful source of discord lies in the fact that whereas individual conduct is judged by the very strictest rules of morality, these rules are altogether ignored with reference to what may be described as national conduct. Till such conduct is made conformable to the rules of morality international relations cannot be placed on a satisfactory basis.

Still another disturbing cause is the fact that the relations between the different States and their subjects have not been adjusted on a satisfactory basis. If the teachings of Islam in this respect were followed and acted upon, namely that persons living in a country must either lend their whole-hearted support and co-operation to the government of that country or should withdraw from that country, so as not to disturb the peace of the country, no State would dare to make war upon another without first seriously counting the cost for the knowledge that the subjects of the State attacked would be willing to sacrifice their all in defence of their country, would sober and deter an aggressive State.

Again, national prejudices are so strong that the subjects of a State are often willing to lend their support to its aggressive policy, merely because it is their government without any reference to the merits of a question. This prompts a government to enter lightly on a war confident that whether its action is

right or wrong, it would have the support of its own subjects. If the principle laid down by Islam were followed, namely, that the best help a man can render his brother is to prevent him from committing an act of oppression, a large number of wars and acts of oppression would be avoided. True patriotism does not consist in supporting the government of one's country even in unjustifiable aggression, but in striving to prevent it from pursuing an unjust course of conduct. The true rule to be followed in such cases would be for the people of a State to insist that before a war is entered upon, its necessity should be justified to them and that no wars should be permitted unless they are so justified. Once, however, it becomes necessary to enter upon a war, a State that is compelled to enter upon it should receive the fullest co-operation of its subjects.

We must realise that patriotism and love of humanity are not incompatible with each other. Islam has illustrated this principle in a brief sentence in which the Holy Prophet admonished his companions: "You must help your brother" he said, "whether he oppresses or is oppressed. The oppressor you must help by preventing him from committing acts of oppression and the oppressed you must help by rescuing him from oppression." When a man tries to prevent his own people or government from acting unjustly his conduct cannot be described as unpatriotic. On the contrary he is actuated by true patriotism inasmuch as he tries to save the good name of his country from the stain of oppression. At the same time, he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, "Live and let live".

Another cause for misunderstandings, is the idea of the superiority of one nation over others. The Holy Quran says:

ولا يسخر قوم من قوم عسى ان يكونوا خيراً منهم (حجرات ع ٢)

"Let not a people despise another, haply the other may turn out better than the former" (*XII : 11*). And again it says:

تلك الايام نداولها بين الناس (آل عمران ع ١٤)

"We cause the periods of adversity and prosperity to revolve between different peoples" (*III: 139*). A nation that is advancing towards or is in the enjoyment of prosperity, should not, therefore, despise another nation which is not so fortunate and thus sow the seeds of hostility. It may be that the nation that is despised to-day may lead the others tomorrow. International disputes cannot be put an end to till it is realised that mankind are one nation and that prosperity and adversity are neither the hereditary nor the permanent attributes of any particular nation. No nation has had a uniform record of prosperity or adversity, nor can any nation be secure in the future against an adverse change in its circumstances. The volcanic forces that raise a nation to the highest pinnacles of glory or pull it down to the lowest depths of ignominy have not ceased to work, and nature pursues its designs as actively to-day as it has done through centuries past.

This briefly is the attitude which Islam adopts towards a Community or League of Nations and these are the rules that it prescribes for its conduct and the conduct of its members. Thus it is quite clear that Islam does not merely support the idea of a League but goes far beyond it and contemplates a stage when the League would control all central matters, leaving the individual States to attend to local and national matters.

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THE PROGRESS OF ISLAM IN ENGLAND

The later half of the nineteenth century saw a great awakening in almost every faith and religious system. Side by side with the development of industry and the expansion of trade and means of communication in Europe and America, religious renaissance was also taking place in the East as well as in the West. Men's minds had become dissatisfied with the outgrown and worn out religious practices and primitive beliefs and ideas. A revolt was raised and engineered against organised Christianity by Madame Blavatsky who, in collaboration with Colonel Olcott and Mrs. Besant, laid the foundations of Theosophy in America in the seventies of the last century. Christian masses had been taught to believe that of all faiths and religions Christianity alone was the true one and that it was indispensible for a person to get everlasting salvation to believe in the divinity of Jesus Christ and to believe also that by dying on the Cross he carried away all the sins past, present and future of those who believed in Atonement. Inspite of the fact that these doctrines and dogmas were manifestly absurd, a very large majority of Christians—and this majority included in its ranks men of very high talents and intellectual eminence—in Europe and America very fervently and sincerely believed in them. Madame Blavatsky with the help of Mrs. Besant rebelled against these ostensibly foolish ideas and succeeded in weaning away from them large masses of the Christian people. A very great and rapid success attended their efforts. Theosophical Lodges sprang up in all towns of Europe and America. Organised Christianity suffered a great rebuff. Peoples began to think independently. They who for centuries regarded the followers of other religions—especially of Islam—as eternally damned, began to see beauties in the teachings of all religions and greatness and nobility in the characters of the Founders of those religions. Christian Science was another indication of the religious revival that was taking

place in the West. Mrs. Eddy Baker founded Christian Science in Boston (U. S. America) in the last quarter of the last century. In India among the Hindus reform movements had arisen. The heroic efforts of Raja Ram Mohan Roy to liberalise Hinduism were reinforced about half a century later by Keshab Chander Sen who founded the famous Brahmo Samaj. Brahmo Samaj, like the Theosophical Movement claimed to be a synthesis of the common good points of all religions. The adherents of this movement professed to equally respect the founders of all faiths and to equally benefit by the teachings of all of them. The Arya Samaj, founded by Pundit Daya Nand, was at first only a revolt against the social evils of the Hindus but later on took the form of aggressive and militant Hinduism. It directed a considerable part of its activities and energies towards widening the gulf that existed among the different Indian communities. The feelings of severe hatred and animosity that at present permeate the whole political atmosphere of India are undoubtedly, to a very large extent, the result of the anti-non-Hindu animus with which the teaching of Swami Daya Nand has succeeded in infecting the Hindu mind. But whereas the Arya Samaj teaching is plainly responsible for the disturbance of the peaceful conditions of our country it has awakened the Hindu community to a realization of some of the horrible social practices that exist among them which it is making great efforts to mend or end. In Persia, a learned recluse, Mirza Hussain Ali by name, founded a sect which for a time created a great stir in that country and acutely excited also the imaginations of some people in the West but it very soon became relegated to the limbo of dead creeds. There are yet individuals, some of them well-to-do, in England and U.S. America who pin their faith to the unpractical idealism of Bahaullah and his son, Abbas Effendi. But Bahaism as a religious system has absolutely failed to find a place in the comity of the world's faiths. Bahaism like Theosophy was an attempt to prepare an hotch-potch of the teachings of the most prominent religions. But whereas Theosophy to some extent succeeded in its aims and objects because it did not attempt to prepare a code of religous, moral

and social laws professedly based on divine revelation and also because it only confined its activities to acquainting the peoples of the West with the teachings of other religions by placing before them those teachings as expounded and explained by the accredited leaders of those religions, Bahaism completely failed to make any headway because it aspired, and actually claimed, to be a divine religion. The methods and ways employed by the votaries and missionaries of Bahaism for the propagation of its teachings were not generally honest and above board.

The founders of these various sects and religious movements and organisations were, in fact, the harbingers of a Great Teacher, a World-Reformer, a Messenger of God who was shortly to make his appearance to rejuvenate, renovate and resuscitate the spiritually dead and morally corrupt humanity. This Reformer was to unite all faiths and all religious systems and it was to prepare men's minds for his reception that a great revival and renaissance in the religious realm all the world over took place in the later half of the 19th century. Hazrat Mirza Ghulam Ahmad—that was the name of that World-Teacher—appeared in the Punjab in the early nineties of the last century. It was in 1891 that he claimed to be the Messiah and Mahdi and God's Messenger whose advent was long expected and anxiously awaited by the followers of all faiths. By his wonderful teaching he brought about a new orientation in the religious attitude and outlook of the peoples of India. He laid down practical lines which if followed could bring about a real brotherhood and unity of all religions. It was to preach to the West his great message —which was in reality the message of the Holy Prophet Muhammad incompletely and imperfectly understood by Muslims and non-Muslims alike—that his successor Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community went on a protracted tour of Europe and most of the Islamic countries in 1924. In London the metropolis of the British Empire he laid the foundation stone of the First Mosque which was completed and formally opened in 1926. While the foundations of that great mosque were being laid and when it

was completed and opened, England and through England the whole of the West heard from the greatest representative of Islam, from the very mouth of the successor of God's Messiah, the divine message revealed for the spiritual awakening and resuscitation of mankind. The First London Mosque which is situated in the well-known borough of Wandsworth is a reservoir of a vast literature on Islam. Missionaries go to all parts of the British Isles to give lectures on the different aspects of Islam and succeed in winning converts. On Sundays lectures are given in the Hall of the house attached to the Mosque and the *dars* of the Quran is also given by the Imam. The Mission which has its headquarters at 63, Melrose Road, has been able to establish its branches in some of the Provincial towns. During the last 17 years – it was founded by Ch. F. M. Sayal in 1913 – the Mission, through the distribution of literature and the regular tours undertaken by its missionaries and by correspondence and personal contact has been able to convey the message of Islam to hundreds of thousands of the Christians and has actually succeeded in winning converts for Islam in hundreds. Never was Islam so active in its proselytising efforts as it is at present and never were its victories over Christianity in the latter's own stronghold so rapid and regular as at present. Those who only twenty or thirty years ago heaped all sorts of filthy abuses on the Holy Prophet have begun to look upon him as one of the Greatest Messengers of God and those who a few years ago were complete strangers to the teachings of Islam and held it responsible for many of the evils of man have commenced to regard it as one of the, perhaps *the*, best, most practical and easily understandable code of religious, moral and social laws. Through the efforts of the missionaries of Islam in England, Christianity has become seriously undermined, its hold on the mind of the masses has grown very feeble. It is tottering to its fall and the days are not far off when it will come down with a loud crash.

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THE PROPHET'S CHARTERS OF FREEDOM

It seems paradoxical that the man who brought for humanity the message of good-will, peace, love and brotherhood and who of all men was most peaceful, peace-loving, tolerant, generous and broad-minded should be regarded as a narrow-minded, intolerant individual, a heartless shedder of innocent human blood, a monster of cruelty, inhumanity and barbarity. The Holy Prophet of Arabia was the person from whose mouth first of all the world learnt the lesson of the sacredness and inviolability of human conscience. But it is he who of all men has been denounced and defamed most. Authenticated facts of history, however, give the direct lie to the defamations and denunciations of his detractors and traducers. In the pages of the *Review of Religions* we have reverted again and again to the subject that all accounts of the Prophet's persecution of the non-Muslims on account of the difference of their religious views with him are pure fibs and have absolutely no foundation in fact. We take this opportunity to give below a rough English rendering of a few of the many charters of religious freedom which he granted to the followers of different faiths at a time when he could, if he would, inflict his own views and beliefs on them.

Treaty with the Jews

According to *Ibn Hisham*, the treaty which he entered into with the Medinites runs as follows :—

"This is the pledge of the safety which Mohammad, the Prophet of God, gives to the Muslims whether they be from the tribe of Quraish or from Medina and to all people irrespective of the tribe to which they belong or the religion which they profess, who have promised to remain on peaceful terms with him and his followers. The state of war or of peace will apply to all Muslims

and no Muslim will be permitted to fight or make peace with the enemies of Islam on his own responsibility. Jews who live under our protection will be guarded against all sorts of persecutions and indignities and they will be equally entitled to our shelter, help and good treatment along with the Muslims. The Jews belonging to the tribes of Bani Auf, Bani Najjar, Bani Haris, Bani Jaasam, Bani Ghalib, Bani Aus and all other inhabitants of Medina will make, in conjunction with the Muslims, one community and they will exercise the rights and perform the rites of their religion as freely as would the Muslims. Those who have entered into a treaty of friendship with them and are under their protection will enjoy the same rights as are accorded to the Jews. The Jews will help the Muslims in defending Medina. All those who would accept this alliance will be protected and guarded. The friends of the Jews will be accorded the same honourable treatment as is accorded to themselves. All true Muslims will have nothing to do with any one who would be guilty of any sin, tyranny, dissensions and rebellion and no one will help a culprit however nearly he may be related to him. All the differences and disputes of those who accept this pledge of safety will be referred to and decided by the Prophet of God."

Charter to the Christians of Najaran

According to Sir William Muir the Holy Prophet gave to the bishops, priests and monks of Najaran his pledge of safety which was to the effect:—

" Every thing big or small belonging to them shall not be interfered with and shall remain as it is in the churches, monastries and other places of worship. God and His Prophet have pledged that no bishop from his bishopric, no monk from his monastry and no priest from his station shall be expelled and there shall be no interference with their rights, authorities and every-day work and as long as they live in peace and truth and amity, they shall not be subjected to any tyranny or transgression nor will they tyrannise or transgress over any one.'

subjected to no tax (*Jazia*) or indemnity, whether they live in forests or on the rivers, are in the East or West, North or South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Those who retire to the mountains and dedicated places, the produce of their cultivated lands will not be subjected to tax or tithe and in times of scarcity of food they will not be compelled to contribute anything in the form of grain. No military service will be taken from them, nor will they be required to pay *Jazia*. Not more than 12 *dirhams* per annum will be taken from their merchants, landholders and from the wealthy among them. None should be harassed and tyrannised for the payment of taxes. In religious controversies and disputations, they should be talked to with civility and lenience. Let mercy overwhelm them wherever they may be and they should be protected from all troubles and injuries. He who broke God's covenant and adopted a defiant attitude, will be regarded as His enemy and the violator of His testament. Every help should be given them in the repair of their churches. They should be absolved from wearing arms. They will be protected by the Muslims. Let this document be not disobeyed till the Judgment Day."

Charter to the Zoroastrians

"In the name of God, the Merciful and the Compassionate. This is a letter from Muhammad, Allah's Apostle to Farrakh bin Shakhsan, brother of Salman and for his family and his progeny whether they become Muslims or stick to their religion. This letter is a pledge of protection from me to Farrukh bin Shakhsan and his posterity, for the safety of their persons wherever they live, whether in the plains or on the mountains. They will be entitled to the unrestricted use of the wells and meadows which are in their possession. They will not be maltreated and tyrannised. It is incumbent upon those also before whom this letter of mine is read that they protect Farrukh bin Shakhsan and his descendants and allow them full freedom and liberty of action and check others from harming them and should not evince

malice against them by subjecting them to maltreatment and indignities. I overlook their particular custom of shaving and wearing *Zunnars* and forgive them the payment of all taxes together with the allied restrictions and inconveniences. They will enjoy, as usual, the full and unrestricted mastery over their sacred places and the lands and jagirs connected with them. They shall not be deterred from wearing good and ostentacious dresses, from riding on horses, making of buildings and stables and from carrying the corpses of their dead or from doing anything which their religion permits them. They shall be entitled to a better treatment than accorded to all other non-Muslims. Let no one disobey and dispute my this testament which I leave behind me, giving the co-religionists of Salman (Salman was a Zoroastrian before he accepted Islam at the hands of the Holy Prophet) and the future generations of the Zoroastrians the free and unrestricted exercise of their religion and the protection of the Muslims, whether they accept Islam or remain Zoroastrians. He who will obey my command, God's mercy will descend on him. He who will disobey me, on him shall fall the curse of God till the end of the world. He who will be kind to them, will do me good and such a one will get his reward from God. He who will harass them will harass me. I will be his enemy till the Last Day. The fire of hell will be his recompense and I will not intercede for him before God."

language we have retained the original name "Allah".

2. The original word is *Rahman* which, like Allah, is exclusively used for God, and which, we have, for want of a more descriptive word, rendered in English as the "Beneficent". In signifies free and gratuitous providence of God All boons vouchsafed to mankind without having been earned fall under this attribute. The famous lexicon, *Lisan-u-l'Arab*, says:—

ان الرحمان اسم مختص لله تعالى لا يجوز ان يسمى به غيره

"*Rahman* is a name specially used for God. It should not be applied to any other being." (Vol. XV, p. 122.)

3. The original word "*Rahim*," properly speaking, signifies the Giver of the best and the highest reward for virtue.

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4. The original word *Rabb* literally means "Creator, Developer and Sustainer," signifying both the creation of a thing and the developing of it, by degrees, from the lowest to the highest stage of perfection. God is not only the Creator of all things, but it is He Who leads them to their highest stage of perfection and sustains them at every stage; *e.g.*, the largest tree is only a development of a small seed, and similarly, the perfect man that of a few drops of blood.

5. The original word *'alamin* (worlds) is a comprehensive term, in as much as it signifies not only this earth and all heavenly bodies, but also the different planes of existence, *viz.*—the mineral, the vegetable, the animal, and the spiritual kingdoms, and then among mankind, the different generations and nationalities. God is thus the Creator of both matter and soul.

This conception of God implies that the God of Islam is not only the God of the Mussalmans, but the God of all peoples; and hence, His religion, Islam, is

not for any particular age or nation, but for all ages and nations. It was the Prophet of Islam who, of all prophets, first invited all nations of the world to accept one faith.

6. The original word مالک *Malik* (Master) sets up a distinction between the Divine Dispenser of rewards and punishments and an earthly administrator of justice. The latter is a mere Judge; neither the life nor the property of those to whom he dispenses justice belongs to him, and so, he cannot exercise the prerogative of mercy. But God is the Creator and Lord of the creation and cannot be accused of injustice, if He gives an ever-increasing reward to the virtuous and shows mercy to the sinners.

7. The Arabic word for *worship* implies a declaration of God's unity, also complete love for, complete trust in, complete fear of, and complete humility to God.

8. اهد *Ihdi* (guide) signifies the showing of the right path as well as keeping one on the right path, *i.e.*, leading up to the destination. As Islam does not limit the spiritual progress, but even the most spiritually elevated person is, according to Islam, capable of yet further progress; therefore, the comprehensive prayer, اهدنا الصراط المستقیم "Guide Thou us on the right path," is taught, which is equally efficacious for the erring and the guided. While the former prays for the right path, the latter being already on the right path prays for steady progressive adherence to it; and even the greatest prophets stand in need of this prayer, because the stages of nearness to God are endless. Not confined to any specific object, this prayer is all-comprehensive covering the whole ground of human requirements, both worldly and religious, in striking contrast to the Lord's prayer

of the Christians, "Give us this day our daily bread," or the prayers of other faiths.

9. Elsewhere, the Holy Quran explains that the favoured people comprise the prophets, the saints, the martyrs, and the righteous (*vide* Chapter IV, verse 70). Similarly, in another verse, the Holy Quran says that the favoured people are the prophets and recipients of revelation who hold direct communion with God (v, 21). Thus, the Muslim prays to be ranked with the prophets—the loftiest ideal conceivable. No other religion sets up such a high ideal for its followers.

10. According to the Holy Prophet and the Quran, the people who were the first to come under this category were the Jews upon whom God showered His favours in abundance, but who, by their persistent transgressions, particularly against Jesus Christ, the prophet, incurred the wrath of God.

11. According to the Holy Prophet and the Holy Quran, the people referred to here are the followers of Christ who forsook his teachings after him and rejected the Holy Prophet of Arabia, about whose advent there were several prophecies in their scriptures.

The last verse of this chapter embodies a mighty prophecy and, therefore, deserves our special attention. It is made incumbent on each Muslim to pray to God to save him from becoming a Jew or a Christian and not from becoming one who sets up equals to God, although this verse was at first revealed at Mecca and the bitterest enemies of Islam in Mecca were idol-worshippers, and Jews and Christians had not yet stood in the way of Islam. Had it been the word of man, it would have, in the first place, taught a prayer for safety against nothing but idol-worship, or, at least, idol-worshippers would have been spoken of first of

all. But, on the contrary, only Jews and Christians are mentioned, which clearly points to the fact that idol-worshippers would be entirely swept out of Arabia and that the Muslims would be absolutely freed from the fear of joining their ranks. But, at the same time, the verse contains a promise for the advent of a Messiah, for whose rejection the Muslims are threatened to be reckoned among the Jews and whose advent was to be preceded by the ascendancy of the Christian religion. Hence it is that the prayer taught in this verse refers only to Jews and Christians. This prophecy about the utter extinction of the idol-worshippers from Arabia and the coming danger of the Muslims turning Jews (on account of the rejection of the Messiah) and Christians is enough to convince a right-thinking man of the truth of Islam. The Messiah referred to in this verse has already appeared and his name is Mirza Ghulam Ahmad of Qadian (Punjab, India).

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WORLD MUSLIM POPULATION

The *Annuaire due monde Mussalman* edited by M. L. Massignon gives the population of almost the whole Muslim World as follows :—

North Africa

Morocco (French protectorate)	4,750,000
Morocco (Spanish zone)	550,000
Rio de Oro (Spanish Sahara)	50,000
Algeria and French Sahara	5,174,000
Tunis (French protectorate)	2,000,000
Tripolitania (Italian colony)	569,000
Cyrenaica (Italian colony)	275,000
Egyptian Sudan	3,300,000
Egypt	12,800,000

West Africa

Mauretania (French)	261,000
Senegal (French)	915,000
French Sudan	684,000
French Guinea	1,600,000
Ivory Coast (French)	170,000
Dahomey (French)	70,000
Haute-Volta (French)	444,000
Niger Zinder (French)	952,000
British Gambia	70,000
Portuguese Guinea	40,000
Sierra Leone (British)	450,000
Gold Coast (British)	75,000
Togo : section under French mandate and section under British mandate	80,000
Republic of Liberia	200,000

Central and South Africa

British Nigeria	7,795,000
Cameroun (under French mandate)	500,000

Oubanghi-Chari (French)	25,000
Tchad (French)	920,000
Belgian Congo	25,000
Nyasaland (British)	160,000
Union of South Africa	46,000
Bechuanaland (British)	9,000

East Africa

Mozambique (Portuguese)	60,000
Madagascar (French)	670,000
Reunion, Ili de la (French)	3,000
Mauritius (British)	45,000
Seychelles Islands (British)	3,000
Zanzibar (British protectorate)	200,000
Tanganyika (under British mandate)	400,000
Uganda (British protectorate)	600,000
Kenya (British colony)	1,000,000
British Somaliland	300,000
Italian Somaliland	505,000
French Somaliland	210,000
Erythria (Italian colony)	261,000
Ethiopia	3,000,000

Eastern Europe

Albania	564,000
Yugoslavia	1,337,000
Bulgaria	690,000
Greece	180,000
Cyprus	61,000
Rhodes	12,000
Roumania	250,000
Poland and Lithuania	8,000

Soviet Russia

Republic of Russia and Siberia	295,000
Crimea	187,000
Tartaristan	1,800,000
Bachkiristan	747,000
Northern Caucasus	1,500,000
Kazakstan	4,190,000

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Uzbekistan and Tadjikstan	..	600,000
Turkmanistan	..	1,000,000
Mongolia	..	20,000
Azerbaidjan	..	1,600,000
Georgia	..	300,000
Armenia	..	86,000

Near and Middle East

Turkey	..	12,600,000
Irak (under British mandate)	..	2,640,000
Syria Liban(under French mandate)	..	230,000
Palestine (under British mandate)	..	557,000
Persia	..	9,320,000
Afghanistan	..	6,380,000

British India and Dependencies

Ajmer-Merwara	..	101,776
Andaman and Nicober Islands	..	4,104
Assam : Munipour States	..	17,487
Province	..	2,202,460
Baluchistan ..		
States	..	366,195
Province	..	367,282
State of Baroda	..	162,328
Bengal	..	25,210,802
Bihar and Orissa : States	..	366,195
Province	..	3,690,000
Bombay and Sind : States	..	840,675
Province	..	3,820,153
Burma	..	500,592
Central India, principal Moslem state Bhopal	..	331,520
Central Provinces and Berar : State	..	563,574
Province	..	18,458
Coorg	..	13,021
Delhi district	..	141,758
Gwalior (State)	..	176,883
Hyderabad (State)	..	1,298,277
Kashmir (State)	..	2,548,514
Malabar and Madras coast : States	..	363,992
Presidency	..	2,840,488
Mysore (State)	..	340,461

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North-West Forntier:	Tribes		21,337
	Province		2,062,786
Punjab:	Province		11,444,321
	States		1,369,062
Rajputana (States)			900,341
United Provinces of Agra and Oudh:	Province.		6,481,032
	States ..		243,935

British Malaysia

Ceylon	308,694
Northern Borneo:	
Sarawak	80,000
British North Borneo	40,000
Brunei	12,000
Straits Settlements:	
Singapore	85,900
Penang, prov. Wellesley and Dinding ..	150,000
Malacca	125,000
Federated Malay States (Sultanate):	
Perak	270,000
Selangor	125,000
Negri Sembilan	108,000
Pahang	126,000
Non-Federated Malay States:	
Johor	170,000
Kedah	260,000
Perlis	35,000
Kelantan	295,000
Trengganu	153,092

China

Kan Sou	3,000,000
Sin Kiang	1,200,000
Yun Nan	700,000
Other provinces	4,000,000

Dutch Indies

Java	36,000,000
Sumatra	6,600,000
Riouw-Lingga	235,000
Banka-Billiton	130,000

Borneo	540,000
Celebes	1,000,000
Moluccas and New Guinea	700,000
Timor	230,000
Bali Lombak	550,000

Other Countries

Phillipine Island (U. S. A.)	443,037
Oceania	7,000
U. S. A.	10,000
Brazil	25,000
British Guiana	18,000
Dutch Guiana	20,000
French Guiana	7,000
Trinidad	18,000
Other countries in America	15,000
France	100,000
Belgium	5,000

THE ARGUMENT FROM DESIGN

تبارک الذي بيده الملک و هو على کل شيء قدير- ن الذي خلق الموت والحيوة ليبلوکم ايکم احسن عملاً الذي خلق سبع سموات طباقاً- ماترى في خلق الرحمن من تفاوت- فارجع البصر هل ترى من فطور-

Blessed is He in whose hand is the kingdom and He has power over all things.

Who created death and life that He may try you which of you is best in deeds ; and He is the Mighty, the Forgiving. Who created the seven heavens alike, you see no incongruity in the creation of the Beneficent God ; then look again, can you see any disorder—(52 : 2 : 3 : 4 Quran).

And the sun runs on to a term, appointed for it ; that is the ordination of the Mighty and the All-knowing God. And the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day ; and all float on in a sphere (36 : 38 : 39 : 40 Quran).

The inability of human intelligence to completely understand and comprehend all divine laws that regulate human life has led in all the stages of the progress and development of human affairs persons of exitable and irritable natures and of callow and immature thinking to jump to the rash inference that there existed no law, no order at all in the universe. "Men were victims of a blind fate," they argued. The disparity in human circumstances and conditions led not a few to observe that man lived many lives before his life on earth and that every life was the result of his previous life and that man's life on earth, the circumstances in which he was born, the state of his health, the handsomeness or ugliness of his features, etc. were the direct result of the life he had led in

a previous existence. Those who had their reasons to reject this baseless theory and yet were unable to explain and interpret this apparent disparity and discrepancy came to the conclusion that man was a chance product. They refused to believe that there was any design or order in the universe or that there was any being or mind behind it who shaped it and conducted it. Just as the transmigration theory was the result of immature thinking, similarly the conclusion of those who in their over-weening pride called themselves atheists or disbelievers in the existence of an Intelligent Mind or a Supreme Being, the Creator and Shaper of this universe, that all was disorder and chaos, no order, no plan, no design, was foolish and devoid of sense and reason. But order and design, there is and it covers and prevades the whole universe to such perfection that it is obvious even to the ordinary naked eye. It meets everywhere in the universe. It spreads even far beyond the range of disciplined vision when assisted by all the instruments and appliances which science and art have been able to invent. It is conspicuous alike in the architecture of the heavens and the structure of a feather or a leaf. It goes back through all the epochs of human history, and all the ages of geological and astronomical time. It is the common work of all the sciences to discover and explain the order in the universe. There is no true science which is not constantly making new and fuller discoveries of the order in nature—the order within us and without us ; not one which is not ever increasingly establishing that in order all things move and have their being.

There is order in organic nature and there is order in inorganic nature. Astronomy discloses to us relations of number and proportion so far reaching that it almost seems as if nature were a living arithmetic in its development. Biology, on the other hand, impresses us by showing the delicacy and subtlety of the adjustment of part to part, of part to whole, and of whole to surrounding, in the organic world. The system, for instance, of which our earth is a member is vast, varied, and orderly, the planets and satellites of which it is composed being so adjusted as regards magnitude and mass distance, rate, and plane of direction,

etc., that the whole is stable and secure, while part ministers to part as organ to organ in an animal body. Our own planet, for example, is so related to the sun and moon that seed-time and harvest never fail, and the ebb and flow of tides never deceive us. And the solar system is but one of hundreds of millions of systems, some of which are incalculably larger than it, yet the countless millions of suns and stars thus profusely scattered over the void immense are so arranged and distributed in relation to one another, and in accordance with the requirements of the profoundest mathematics, as to secure the safety of one and all to produce every where harmony and beauty. The creations of God are legions, وما يعلم جنود ربك الا هو said the Holy Quran, 1400 years ago when the science of astronomy was yet in its infancy. It also laid down in unmistakable words that an exquisite order pervaded the whole universe. Did it not say: هل ترى فى خلق الرحمن من تفاوت "Do you see any disorder in God's creation"? The vegetable and animal kingdoms viewed generally, too, provide striking instances of unity of plan, of progressive order, of elaborately adjusted system. Every species of animals, beasts, birds, worms and insects is provided with a particular form of body which is indispensably essential for its safety and for providing means for its sustenance. The human brain is a kingdom in itself. A very little disorder in its organization—such as even microscopic *post-mortem* examination may fail to detect—suffices to cause hallucinations of the senses, to shake intellect from its throne, to paralyse the will, and to corrupt the sentiments and affections. How precise and skilful must the adjustment be between the sound brain and sane mind! Who can fully and completely realise the mystery of wisdom which lies in the familiar fact that the mind, by merely willing to use the members of the body, sets in motion instantaneously and unconsciously, without effort and without failure, cords and pulleys and levers, joints and muscles, of which it only vaguely, if at all, surmises the existence? The laws of our various appetencies, affections, and emotions, and their relations to their special ends or objects, the nature of the several intellectual faculties and their subservience

to mental culture, and still more the general constitution of the mind as a system consisting of a multitude of powers under the government of reason and conscience, present to us vast fields filled with the evidence of Divine Wisdom.

In short there is, everywhere, both in the physical and moral worlds, order and adaptation, proportion and co-ordination, and there is very widely present progress and order which advance in certain direction to a certain end. This is the state of things which the sciences of Chemistry, of Geology, Biology and Political Economy, etc. disclose. Is this state of things intelligible on any other supposition than that of a designing mind ? The believer in God holds that it is not ; that it directly and imperatively demands an intelligent cause ; that to assign it either to no cause, or to any other than an Intelligent Cause, is in the strictest and strongest sense of the term absurd. If we deny that there is such order we set aside the entire teaching of all the sciences, in fact, we pronounce science to be from beginning to end a delusion and a lie. But not withstanding this, it is far more reasonable to deny that there is order in the universe than to admit it and yet deny that its ultimate cause is an Intelligence.

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NOTES

Dr. Barnes' advice to the Christian Church

Dr. Barnes, the famous Bishop of Birmingham is one of the very few really broad-minded, intelligent and learned leaders of religious thought in England. He is not only a theologian of acknowledged eminence but a Doctor of Science. Though a Bishop of the Church of England he does not agree with not a few doctrines and dogmas accepted by that Church. He is a pronounced Modernist and feels no compunction in confessing that some of the Christian beliefs and doctrines which are generally regarded as the pillars on which the Anglican Church is supposed to stand are manifestly absurd. But he believes also that there is no conflict between Science and Christ's teachings. We fully agree with Dr. Barnes that Jesus being a Prophet of God there could possibly be no conflict, no disagreement, no disharmony between Science, the Work of God and Jesus' teaching which is based on the Word of God. Science is, in fact, the handmaid of Religion. It deals with the material and physical side of things, while Religion deals with their moral and spiritual sides. Their scopes and spheres of work are different. Hence there could concievably be no conflict or collision between the two. Dr. Barnes wishes to see a reconciliation effected between Science and the Christian Church and this can only be possible when the Church sticks only to the real and authentic teachings of Jesus and purges itself of later accretions and interpolations. Dr. Barnes says:—

> "Must we not admit further, that Christian Churches have been, and still are, afraid of new truth? The Churches have struggled against the admission of doctrinal error and still, when possible repudiate or minimize the need of change. . . . . If we actually believe that goodness and truth are of God, we need not fear that the teaching which results from scientific research will harm religion. We shall understand that the so-called tyranny of science is friendly guidance, which theologians ought gladly to accept. Faith is both purified and strengthened when it is united to intellectual progress. Are the fundamentals of Christian belief less certain now than half a century ago? I make bold to say that, increasingly, those who unreservely accept the stand-point created by modern science and in Christian theism a reasonable explanation of the control of the universe. If all the

evidence yielded by man's knowledge, emotions, and intuition is co-ordinated, I believe that Christ's teaching as to God is seen to be more and not less reasonable than it was half a century ago. The inadequacies of any purely mechanical scheme of the universe have become increasingly apparent during the last fifty years. The Christian doctrines of God and of human free-will are not rendered insecure by the recent progress of knowledge. I would add that I see no reason to doubt the fact of human immortality. Unless man's personality survives bodily death no coherent explanation of his aspirations and gifts can be made . . . . . All such considerations persuade me that the more fully the Churches accept and welcome new truth the sounder will be their influence. Modern science and the Christian Faith, rightly understood, are not enemies but friends. The various breaches of the Christian Church, in so far as they are failing, fail not because of the perverse wickedness of humanity, but because they have no adequate apprehension of the righteousness and truth that flow from Christ."

If Dr. Barnes' advice is accepted the Christian Church shall have to be changed out of all recognition. Modern Science and the Christian faith as taught and practised by Jesus, Dr. Barnes is quite right in believing, are not and can never be enemies. But there never has been and there can never be any friendship between Modern Science and the Christian Church. Jesus' Faith and Christian Church are two totally different things. The former has nothing to fear from Science, the latter is crashing and crumbling before its irresistible onslaughts.

Eternal enmity between Science and the Christian Church

This enmity between Science and the Christian Church is no new thing. It is very old and deep-rooted. It dates from very early times when Christianity absorbed, for better or worse, many of the ideas, supersititions, and practices of the pagan religions which preceded it, such as the worship of a trinity of deities, the ideas of an atoning blood sacrifice, baptismal regeneration, a virgin-born redeemer. These ideas and doctrines and the practices based on them being evidently in opposition to human reason and common-sense the Christian Fathers naturally had to suppress the spread of science and knowledge. We give below a few quotations from Mr. C.T. Gorham's interesting little book "*Religion as a bar to Progress*" to show how during the ages the Christian Fathers in order to maintain their hold intact on ignorant and superstitious masses sought to keep their minds bolted and barred and their brains

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securely pad-locked and how the Christian Church when established in power resolutely stood in the way of the progress of learning and knowledge and endeavoured to kill and totally crush the spirit of scientific research by extending the most cruel and inhuman treatment to those sincere, honest and selfless workers who had devoted their whole lives to making new inventions and discoveries:

1. "There could be no Antipodes because the Bible said nothing about that part of the world. If people really dwelt in those impossible regions, a previous Atonement would have been necessary, and on that point the Bible is silent."—*Augustine, the famous Bishop of Hippo.*

2. "This fool Copernicus (reference to Copernicus's theory that the earth is not stationary but has a daily rotation on its axis and an annual revolution round the sun) wishes to reverse the entire science of astronomy; but sacred scripture tells us that Joshua commanded the sun to stand still and not the earth."—*Luther.*

3. In the Universities of Spain and Germany Professors of Astronomy were forbidden to expound the Copernican system and the publication of works in favour of it was not permitted till 1822. The book in which Copernicus explained his views was honoured by being placed on the Index Expurgatorious, but in 1835 the ban was withdrawn. Rome, however, had committed itself by its official condemnation in 1664 of all books teaching the movement of the earth and the stability of the sun.

4. Kepler, Newton, Lamarck, and many others eminent in science were violently opposed and abused for their "infidel" speculations. An Academy of Science founded at Naples in 1560 was suppressed by acclesiastical authority.

5. "To give up witchcraft is, in effect, to give up the Bible."—*John Wesley.*

6. In 1556 the Emperor Charles V, a Roman Catholic monarch resigned his vast power and retired to a monastery, out of fear of the comet of that year.

7. Darwin's *The Origin of Species* was denounced by the leaders of the Christian Church as "an attempt to dethrone God", an escape of "mephitic gas", a "gospel of dirt". Professor Whewell would not allow *The Origin of Species* to contaminate the Library of Trinity College, Cambridge. Even as late as 1925

a school teacher named Scopes was tried at Dayton, Tennesse, for teaching the evolution theory.

8. St. Jerome held that the twisted and irregular surface of the earth was an evidence of God's anger with human sin and that fossils were the remains of the Flood passed almost undisputed in Christendom for at least three hundred years. So seriously was progress in geology obstructed that many investigators dared not, even in the nineteenth century, publish the results of their researches, and those who did usually suffered for their temerity. To the theological world in general all science was anathema, and geology in particular was a kind of black art, which in the interests of "Holy Scriptures" had to be sternly forbidden.

9. In 1832 Keble protested against University degrees being conferred on leading scientific men, among them Brewster, Faraday and Dalton. About 1850 Pope Pius IX prohibited a scientific congress which was proposed to be held at Bologna; and the same enlightened representative of divinity refused to sanction a society for the prevention of cruelty to animals on the ground that Christians owed no duty to them.

10. "All diseases", said St. Augustine, "are to be ascribed to demons; chiefly do they torment fresh-baptised Christians, yea, even the guiltless new-born infants." St. Bernard warned people against the impiety of seeking medical relief from disease, and the canon law adopted that view. Municipal as well as ecclesiastical bodies became wealthy by the traffic in relics of particular sanctity and commercial value. The bones of St. Rosalia at Palermo had for ages cured disease and averted epedemics. They were found by Professor Buckland to be the bones of a deceased goat, but the discovery caused no diminution of the popular faith in their efficacy. The practice of surgery was forbidden by many Church Councils; monarchs were unable to have a surgical operation performed. In the thirteenth century physicians were forbidden by the Lateran Council to give medical treatment except under ecclesiastical advice.

11. It was generally believed that the human body contained a bone which was the nucleus of the resurrection body. It was found by Vesalius, the founder of anatomical science that no such bone existed in the body, and also that the male skeleton was not short of a rib, as believers in the Bible story of the creation of Eve had

long supposed. Vesalius incurred a dangerous un-popularity and he died during a voyage to the Holy Land. Small-pox being regarded as a divine punishment for human sin, all medical remedies were denounced by the Church as inventions of the Devil.

12. Roger Bacon, one of the greatest of all pioneers of modern thought who is credited as being the inventor of the telescope, the camera obsqura, gunpowder, and other novelties in natural philosophy, including clocks, lenses, steam power, etc., was believed to be inspired by a satanic agency and was condemned by the Head of Christ's Church to prison where he remained for 14 years for his achievements. Jenner's discovery of inoculation against small-pox was for thirty years denounced as sinful, a violation of Gods will, " flying in the face of Providence ".

Bernard Shaw defends polygamy

In an exclusive interview which he granted to George Sylvester Viereck and which this great writer has published in his world renowned book, *Glimpses of the Great*, George Bernard Shaw on being asked " Do you advocate monogamy ", answered,

> " Monogamy is imposed by the economy of nature, which more or less equalizes the birth-rate of the two sexes. If a war upsets it, you would have polygamy without question in ten minutes. The Mormons were the most narrowly strait-laced monogamic moralists on earth; but when they had either to multiply rapidly or be wiped out by their persecutors in Missouri, they were almost instantaneously converted to polygamy, in spite of their horror when their Prophet first broached it to them."

Europe is slowly but steadily and surely becoming convinced of the wisdom and sanity of the Islamic teaching. Till very recently the Islamic institution of polygamy was very severely denounced by the press, public men and publicists in the West. Even now an average westerner thinks polygamy can hardly be justified on any ground. The permission to be able to marry more than one wife, according to him, inclines man's mind to sensuality and degrades the status of women. But now that a man of Bernard Shaw's prestige and authority has declared polygamy to be justifiable on some grounds, a great change, we hope, would come over the mind of the West regarding this very sane, useful and in some cases, quite essential, even indispensible institution of Islam. If the people of the West and those in our own and some other eastern countries who have given their souls

in bondage to the Occident should seriously ponder over the aims and objects of the marriage itself, the permission of the Quran to its followers to wed, under certain circumstances, more than one wife, would appear to be not only justifiable but in some cases to be highly desirable and even extremely necessary and not to avail of it highly immoral and injurious for the best interests of individuals and also for those of the society as a whole. The Quran describes the objects of marriage as (1) protection against physical, moral and spiritual maladies, (2) peace and contentment of the mind, and the company of a life-long, loyal and loving companion, (3) procreation of children and (4) extension of blood relations. And the objects of polygamous marriages are the same as those of monogamous marriages. It is not very difficult to understand that these objects are, sometimes, not realized in a single marriage. It is to meet the exigencies of these few cases that Islam has allowed polygamous marriages. There are, however, other reasons which sometime render it necessary, even indispensible and highly moral and spiritual for a person to have one or more wives in addition to the one whom he dearly loves and who even fulfills one or all the above-mentioned objects of marriage. Those reasons are: (*a*) protection of orphans, (*b*) to provide husbands for young widows in case of a war and (*c*) to supplement the decreasing and dilapidated manhood of a family, a community or a country. The Great War fully vindicated this very useful institution of Islam and in view of the social conditions in the western countries we are quite convinced that before long Christendom shall have to adopt polygamy in order to save its society from moral bankruptcy towards which, according to some very well-known writers, it is rushing headlong.

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Islam in America.

Friends Intelligencer (U. S. America) writes :

Abington Friends Meeting at Jenkintown, Penna, has been holding an interesting symposium this winter, having for their Bible Talk speaker each month a representative of some other faith than ours to discuss his own religion. The most recent speaker was Sufi M. R. Bengalee, a Muslim from India, head of the missionary movement of Islam in America and Editor of the *Muslim Sunrise*, a magazine devoted to the exposition of the faith of Islam.

Mr. Bengalee makes a striking appearance in a Friends' meeting house in his native costume, bright green turban and dark, bearded countenance. He has an attractive manner of speaking, his English is

perfect with practically no trace of accent and his material well-organized and well-presented.

We think most Friends were surprised to discover that this alien religion founded by Muhammad has in it much which accords with the views held by advanced Christians.

Mr. Bengalee explained that the word Islam means peace. But the Muslim believes in the justification of fighting in self-defence. Muslims put strong emphasis upon democracy and equality, having no hereditary offices or authority. They recognize that all religions are basically one, and they accept the spiritual importance and leadership of all the great prophets, not only Muhammad but also Jesus, Budha, Confucius, and the rest. Mr. Bengalee's talk gave Friends an entirely new conception of Islam and I am sure brought them into a close feeling of sympathy and good-will toward the people of that faith.

On Monday Mr. Bengalee addressed the pupils of Abington Friends' School and also those of Cheltenham High School. Monday night and Tuesday morning he was a guest at Pendle Hill, where he discussed with them the minority problem of India with especial reference to the Muslim-Hindu situation.

Ch. Zafar Ullah Khan as Member of the Viceroy's Executive Council

A *communique* states that the Honourable Mian Sir Fazl-i-Hussian will proceed on four months' leave after the middle of next month for urgent reasons of health. During his absence Chaudhri Zafar Ullah Khan will be appointed to be temporary Member of the Executive Council of the Governor-General and will hold charge of the Department of Education, Health and Lands.

Chaudhri Zafar Ullah Khan, was born in February, 1893. Graduating from the Government College, Lahore, in 1911 he proceeded to England in the same year for study at the Bar. He was called to the Bar by the Honourable Society of Lincoln's Inn in June, 1914, and took the LL.B. degree of the London University, standing first with first-class honours, a distinction which, it is believed, no other Indian has so far obtained.

Returning to India, he practised for two years with his father, who was the leading civil lawyer at Sialkot. Towards the end of 1916 he moved to Lahore and started practice in the High Court. In addition to his work in the court he edited *Indian Cases*, which was then the biggest law journal in India. In 1919 he was appointed part time lecturer in the University Law College, Lahore.

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Chaudhri Zafar Ullah Khan has had vast experience of legislative work. In 1926 he was elected a member of the Punjab Legislative Council and in the following year was deputed by the Moslem members of the Council to visit England in order to explain the Moslem point of view to public men in England in anticipation of the appointment of the Royal Commission on Refroms. In 1928 he was one of the two Moslem representatives of the Punjab Provincial Reforms Committee which sat with the Simon Commission when it visited Lahore.

In 1930 Chaudhri Zafar Ullah Khan was nominated a delegate to the first Round Table Conference, attending all the sessions and serving on a number of committees in connection with it. In 1931 he was also nominated a member of the Federal Structure Committee in London. He is also a member of the Consultative Committee.

The Government chose him as the most suitable man for the position of Crown counsel in the Delhi Conspiracy Case. He started this work in March last year.

It is likely that Chaudhri Zafar Ullah Khan will not resume his work in the Delhi Conspiracy Case after his term as officiating Education Member.

We heartily congratulate the Chaudhri Sahib for his being selected to fulfil at so young an age the highest Government post to which an Indian can rise. This speaks volumes for his very high talents and exceptional attainments and abilities.

Secret of British Power in India

The British Empire is the greatest Empire of all times. Its greatness mainly lies in the fact that it contains India within its ambit. How India, a sub-continent, is governed by a few hundred British civilians and a few thousand British soldiers has been beautifully described by Meredith Townsend in his book "*Asia and Europe*" from which we take the following :—

"Above this inconceivable mass of humanity, governing all, protecting all, taxing all, rises what we call here 'The Empire', a corporation of less than fifteen hundred men who are set to govern, and who protect themselves in governing by finding pay for a minute white garrison of 65,000. That corporation and that garrison constitute the 'Indian Empire'. Banish those fifteen hundred men in black, defeat that slender garrison in red, and the

Empire has ended, the structure disappears, the brown India emerges unchanged and unchangeable. To support the official world and its garrison there is, except Indian opinion, absolutely nothing. Not only is there no white race in India, not only is there no white colony, but there is no white man who purposes to remain. No ruler stays there to help, or criticise, or moderate his successor. No successful white soldier founds a family. No white man who makes a fortune builds a house or buys an estate for his descendants. The very planter, the very engine-driver, the very foreman of works, departs before he is sixty, leaving no child, or house, or trace of himself behind. No white man takes root in India, and the number even of sojourners is among those masses imperceptible. The whites in our own three capitals could hardly garrison them, and outside those capitals there are, except in Government employ, only a few planters, traders, and professional men, far fewer than the black men in London. There are no white servants, not even grooms, no white policemen, no white postmen, no white anything. If the brown men struck for a week, the 'Empire' would collapse like a house of cards, and every ruling man would be a starving prisoner in his own house. This absence of white men is said to be due to climate, but even in 'the Hills' no one settles. Englishmen live on the sultry plains of New South Wales; Americans who are only Englishmen a little desiccated, are filling up the steamy plains of Florida; Spaniards have settled as a governing caste throughout the tropical sections of the two Americas but the English, whatever the temptation, will not stay in India. An uncontrollable disgust, an over-powering sense of being aliens inexorably divided from the people of the land, comes upon them, and they glide silently away. It follows that even in the minute official world and the minute garrison nothing is permanent. The Viceroy rules for five years and departs. The Councillor advises for five years and departs. The General commands for five years and departs. The official serves thirty years, probably in ten separate counties, and departs. There is not in India one ruling man whom two generations of Indians have known as a ruling man. Of all that in Europe comes of continuousness, heredity, accumulated personal experience, or the wisdom of old age, there is in India not one trace, nor can there ever be. Imagine if in Europe no Sovereign or Premier or Commander-in-Chief ever lived six years! Yet these men, thus shifting, thus changing, do the whole work of legislating, governing, and administering, all that is done in the whole of Europe by all the Sovereigns, all the statesmen, all the Parliaments, all the judges, revenue boards, prefects, magistrates, tax-gatherers, and police officers. These are 'the Empire' and there is no other."

Summary of Franchise Committee's Report

The general recommendations of the Indian Franchise Committee, whose Report was issued on June 3, are to raise the present electorates in the Provinces from 7,108,000 to 36,000,000, which will enfranchise 14·1 per cent. of total population and not less than 43·4 per cent. of the adult males.

To raise the electorate for the British Indian portion of the proposed Federal Legislature from 1,142,000 to 8,440,000, thus enfranchising 10 per cent. of male population as against the existing 1 per cent.

To enfranchise 6,600,000 women as opposed to 315,000 at present and to reserve between 2 and 5 per cent. of the seats of the enlarged provincial Legislatures for women members.

To secure a large registration of depressed classes on electoral rolls, to give substantially increased ropresentation to labour and to continue the representation of Universities, Commerce and landlords in the Legislatures in the existing numbers.

The Committee did not deal with the communal problem, which was beyond their terms of reference.

It is emphasised that the Committee "were chiefly concerned to secure the best practicable distribution of voting power," and it is claimed that the system of franchise proposed will give reasonable representation to all categories of the population.

The contention of the Franchise Sub-Committee of the Round Table Conference, that 10 to 25 per cent. of the population be enfranchised is accepted, and the Committee emphasise that "provided each section is fairly represented in proportion to numbers there is no reason why a restricted franchise should not express the vital interests of the majority of adults."

The report first discusses the question of adult franchise. The arguments for and against different methods of representation are fully examined and the conclusion is reached that the extension of the direct franchise is the best basis for a responsible government. Adult franchise and various modifications were examined and found impracticable owing to the huge numbers and consequent administrative difficulties involved.

The lowering of the property qualification is recommended and

different standards of educational qualification are proposed for men and women and for the provincial and federal legislatures. The existing standards for commerce and industries, the Universities and land-holders are to be retained. The qualification will vary provincially. The upper primary or corresponding educational standard is recommended for men and for women literacy only.

In putting forward a scheme for provincial franchise the Committee declare that they are not satisfied with the disparity between the provincial and urban enfranchisement, and also consider that uniformity of provincial franchise qualifications is neither practicable nor desirable.

The total electorates suggested for the provinces are generally higher than those proposed by the local Governments, and in some cases are beyond what was considered by the local Governments to be administratively feasible.

For the Punjab, an electorate of 2,800,000 (about 12 per cent. of the total population), of whom 450,000 will be women, is suggested. These figures compare with 2,300,000 and 2,700,000 recommended respectively by the Local Government and the Provincial Franchise Committee.

The scheme formulated by the Punjab Government is held to be defective in that only about 25 per cent. of the electorate will consist of members of non-agricultural tribes who form about half the population of the Province. The Committee suggest that the Government should give further consideration to this point.

"A problem unexampled in history" is how the Committee describe the fixing of the franchise for the Federal Legislature. They agree to the proposal that the upper house be elected by provincial councils from among their own members or outsiders by a single transferable vote, but express the opinion that the Federal Assembly should have 300 members from British India elected by direct vote, the total electorate to be raised to 8,500,000 voters.

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, c/o Daved Kampoeng,
Djawa, Padang, S. W. C.

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P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq, and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiya, Qadian, Punjab, India.